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ABSTRACT

As a part of the Final Report of the National Study of American Indian Education, this 1970 document deals with the community background of Tuba City, Arizona. The community background is described in terms of population, historical background, recreation, housing, economy, employment by the state and federal governments and by private employers, and the Navajo Tribe. The education in the community is described in terms of physical plant, pupils, staff, administration and finance, curriculum, special programs, adult education programs, discipline rules and practices, schools and community relationships, and problems and trends. (AN)

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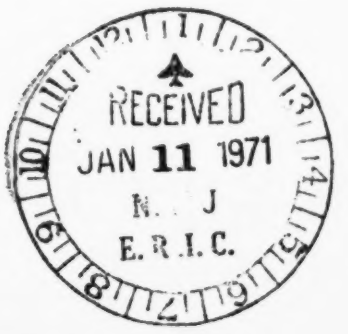
The National Study of American Indian Education



USOE

Final Report

PROJECT OEC-0-8-080147-2805

Community Background Reports

Series I

T U B A C I T Y , A R I Z O N A

No. 20

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January, 1970

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NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

The attached paper is one of a number which make up the Final Report of the National Study of American Indian Education.

This Study was conducted in 1968-69-70 with the aid of a grant from the United States Office of Education, OEC-0-8-080147-2805.

The Final Report consists of five Series of Papers:

I. Community Backgrounds of Education in the Communities Which Have Been Studied.

II. The Education of Indians in Urban Centers.

III. Assorted Papers on Indian Education--mainly technical papers of a research nature.

IV. The Education of American Indians--Substantive Papers.

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T U B A C I T Y , A R I Z O N A

Tuba City is located 75 miles north of Flagstaff and 11 miles off highway 89. It is on the north rim of Kerley Valley, on the road to Kayenta, a growing tourist route between the Grand Canyon and Monument Valley on the Navajo Reservation. (Map 1)

North of Tuba City are hills of sand with greasewoods, tumble weeds, other desert plants, and a few trees (cottonwood). To the east is an airstrip (unpaved) and greasewoods. West of Tuba City are sandhills and south is Kerley Valley with farms lining it. Both Navajos and Hopis farm in the Valley. East of Tuba City is a reservoir known as Hopi Reservoir or Pasture Canyon. Farms could be found further up the canyon.

Water from Pasture Canyon reservoir is used for irrigation. A river runs through Kerley Valley but most of the time it is dry. There are no forests and mountains in the immediate area. The natural resources include beautiful rocks, stones used for flower beds and patios, lime, springs, and gravel pits.

Population

The population includes Navajo and Hopi Indians, and government employees many of whom are Anglos. The latter reside within the Bureau of Indian Affairs and the U.S. Public Health Service compounds. Surrounding Tuba City are lands inhabited by Navajos and nearby is the Hopi village of Moencopi. Persons of other tribal backgrounds are also present, usually because of intermarriage or government employment.

The majority of the Indians wear their traditional clothing. The employed Indians wear contemporary clothing styles to work. The younger generation (majority) tries to keep up with the styles of today and the very poor wear what they have.

Transportation is dependent for the most part on cars and trucks. The traditional people own old cars or trucks which they purchase while away on seasonal jobs. The majority of the Indians have no transportation. Very few use horse-drawn wagons although most own horses. Hitch hikers are often seen along the highways. There are no buses or other public transportation available.

Historical Background

Tuba City is a town which has grown up as a result of being the seat of a government agency--the Bureau of Indian Affairs. The BIA school site and some of the surrounding lands were purchased by the government in 1902 from Mormon settlers for $48,000. Tuba City was named by Jacob Hamlin, the Mormon pioneer after a Hopi headman, Tuba. The Navajo name for it means Tangled Waters.

The site attracted the largest and most substantial trading post, the Tuba Trading Post, which dominated the Western Navajo Reservation for decades. It was always a big wool post with much sheep and cattle-buying during the

fall round-up. In the 1920s a second, smaller post was established.

Tuba City today is a large settlement which includes 3 public schools serving elementary, junior, and senior high school students situated in a large complex at the north side of the town and including teacher housing and recreational facilities. (Map 2)

To the south of the public school complex is the large federal compound in which the offices of the Bureau of Indian Affairs including housing and a boarding school, and the offices of the United States Public Health Service are located.

The southern part of Tuba City includes the various service businesses which have grown up in the town, the offices of the Navajo Tribe, the Post Office, and Tuba City housing.

Six churches serve Tuba City--Presbyterian, Catholic, Navajo Baptist, Assembly of God, Mormon (LDS), and Mennonite Mission. Traditional religious belief is practiced in the area.

Recreation

There is only one playground in the community. The schools have their own playgrounds equipped with swings, slides and monkey bars, basketball goals, and baseball back-stops.

Usually children play around their homes, in the streets or at their neighbors' homes. Not very many children have playthings. Those who don't, go to someone who has toys at home to play with. They play baseball in the streets. The little children are often seen with tin cans and old scraps of lumber as part of their playthings. They would be playing in the sand or dirt.

Economy

Currently, Tuba City is primarily a seat of government agencies. Its economic life revolves around the offices of the Bureau of Indian Affairs, the United States Public Health Service, and the Tuba City Public Schools. In addition, the Navajo Tribe, ONEO (Office of Navajo Economic Opportunity), Arizona State, and some private organizations maintain offices here and provide employment.

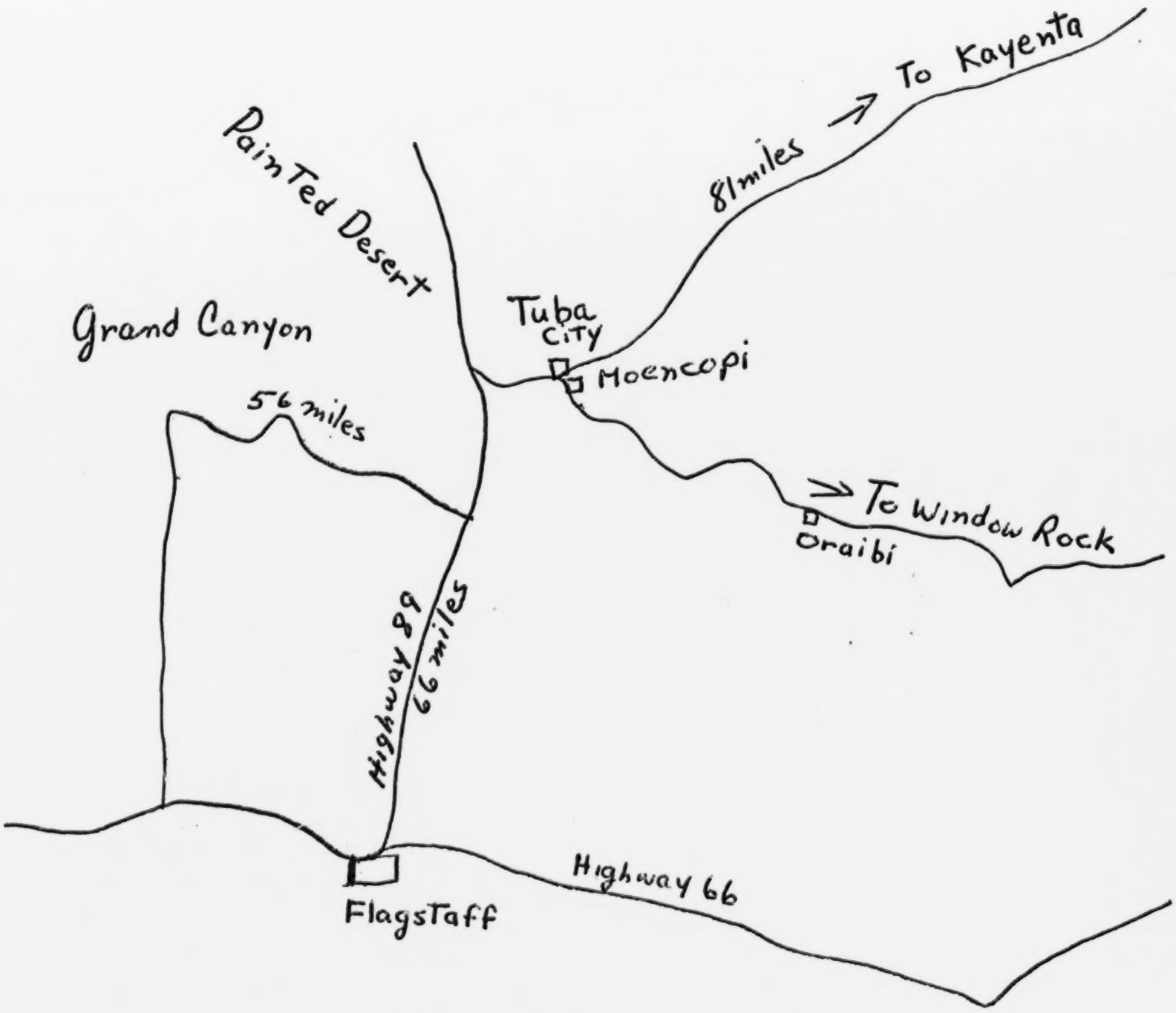
Local Indians are employed as janitors, teachers' aides, teachers, mechanics, instructional aides, clerks, typists, etc., largely by the BIA and PHS. Other occupations include housekeeping, livestock raising, and farming.

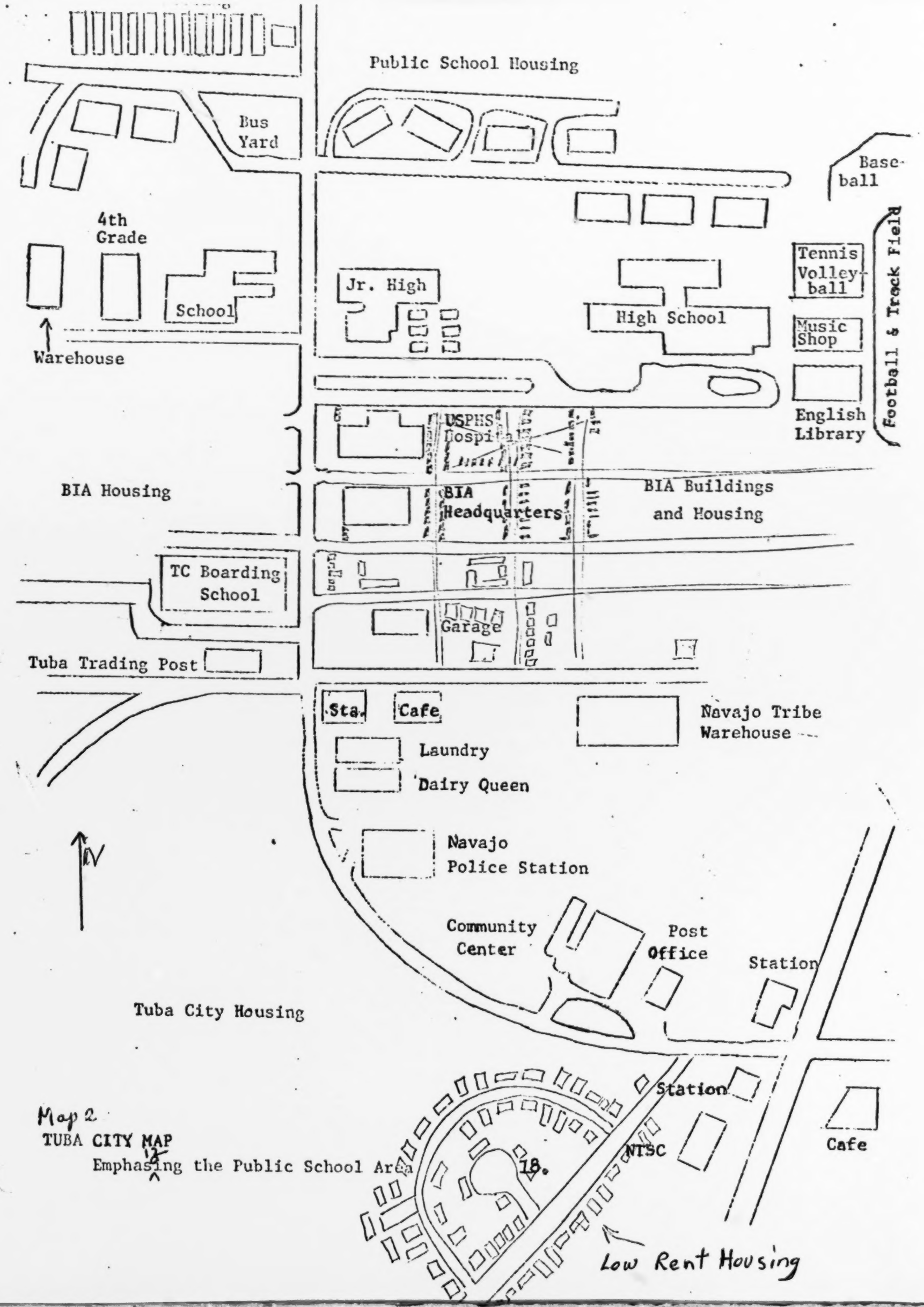
Federal Government. The BIA employs 266 (100 white, 166 Indian); the PHS employs 150 (54 white, 96 Indian), and the Post Office employs 4 (2 white, 2 Indian).

The Office of Economic Opportunity and the Office of Navajo Economic Opportunity also provide services here and account for 67 jobs, all except 3 held by Indians. The following offices provide services:

MAP I.

TUBA CITY





Map 2
TUBA CITY MAP
Emphasing the Public School Area

1. DNA consists of lawyers and counselors who help people with their problems in court or by mail. Fifteen employed, three of whom are non-Indian.

2. NYC (Neighborhood Youth Corps) employs students 16 years old, in different offices around Tuba City. Dropouts are also employed until such a time as they return to school. Four Indians employed.

3. Culture Center--Pre-school. Pre-schools bus their 5-year-old students to school and serve a hot lunch during the noon hour. It is a kindergarten class. Six positions provided.

4. LCDP (Local Community Development Program) helps people in the community. Meetings are held and people bring their problems here. Chapter and BIA assistance are usually required for home improvements. Twenty-one are employed.

5. Alcoholism program helps people who have a drinking problem. These people are often taken to hospitals for medication. They try to get their clients employed. Three are employed.

6. HITP (Home Improvement Training Program) trains men in carpentry. These men are in training 4 months at a time. Usually the unemployed are selected and paid during their training period. Fourteen are employed.

7. OEO Hopi Headstart is similar to the Navajo Headstart; the only difference is that they have a PTA meeting monthly. Four are employed.

Arizona State. The State of Arizona is also a major employer in Tuba City. The state public schools employ 173 persons of whom 71 are Indian. The Navajo Demonstration Project, the State Employment Service, and the State Extension Service Office account for 12 more jobs, 8 of which are filled by Indians.

The Navajo Tribe. The Navajo Tribe maintains the following services in Tuba City, employing 84 Indians:

1. The Navajo Police Station is the main judicial department in the western Navajo reservation. Courts are held here. Forty-six Indians are employed.

2. The Community Center is the largest activity center on the western Navajo reservation. A variety of activities are held here throughout the year. It is owned by the Navajo Tribe and employs 5 Indians.

3. The Navajo Tribal Warehouse sells a variety of home improvement items, some electrical appliances and office materials. Some items are priced lower than those in town. Five Indians are employed here.

4. The Water Development Department is responsible for improving wells and setting up windmills. Maintaining them is also their responsibility. They also cover the western reservation. Six Indians are employed.

5. Social Security Service helps people to obtain a number and keeps them informed of the amount they have in their accounts. Two Indians are employed.

6. Maintenance Department maintains all tribal buildings. Two Indians are on the staff.

7. The Navajo Tribal Welfare aids people on the western reservation. Dates are scheduled for surrounding areas (chapters) when commodities are distributed. People are also aided with home improvement materials from here. The Navajo Tribal Welfare assists the Navajo people in the following ways:

a. financial assistance--cash or check
b. burned out homes
c. death in family--aids in transporting body
d. hearing aid--full amount
e. glasses--one-half of expense
f. housing assistance: building/also with roof
g. dentures--one half of expense
h. wheel chairs--full amount
i. artificial limbs--full amount

Eleven Indians are employed.

Private Employment. Because of the location of Federal, State, and Tribal Offices here, a large number of service businesses have developed. They include: Tuba City Motors, El Gran Motors, Tuba City Cafe, Tuba City Laundromat, the Dairy Queen, Tuba Trading Post (the oldest in the community), Al's Market, Nava-Hopi Kitchen, Standard Gas and Oil Station, Arizona Public Service, Northern Arizona Gas, Vern's Village Way (a Hopi-owned trading post) and Kelly Trading Post.

These service establishments provide a total of 84 jobs, 59 of which are held by Indians.

Many Navajos living in or near Tuba City work away from the area as seasonal laborers, returning when the jobs cease. In the Spring they generally go to work in the sugar beet fields of Grand Junction, Colorado; Salt Lake City, Utah; and in Wyoming. In addition, they do irrigation work and pipe mounting in Idaho and Oregon.

The midsummer season sees the seasonal laborers harvesting cherries in Utah and cherries and tomatoes in Colorado. During the fall they harvest potatoes in Utah and Idaho; potatoes, beans, and fruit in northern Colorado; lettuce in Yuma, Arizona; and lettuce, onions, and carrots near Phoenix.

The Hopis don't leave the area for seasonal work as do the Navajos. However, some Hopis do leave for California to participate in training as forest fire fighters given by the U.S. Forest Service. Few other Hopis go away into towns to work.

Both tribes have some members who have relocated in some city. They eventually return and find there are no jobs available for them here, for there are no positions on the reservation in the fields for which they were trained.

People of other tribes exist on both Navajo and Hopi reservations because there has been some intermarriage and some were simply placed here by the government service when they were employed.

Although many are very poor, most of the Indians cannot get public assistance, mainly because the men of the families are traditional. They own their own homes. The Navajo population is estimated at 6,600 in this school district.

Families owning livestock are considered rich; those owning vehicles and holding a job are better off then those not working.

Those who do not have livestock and have no jobs, are the poor. They are the welfare clients, totaling 188 project cases. Some families receive government food commodities, and other materials from the tribe to improve their homes.

Housing. The Navajos live in hogans (circular houses built with logs and mud); and others live in modern homes. A majority of the Navajos now live in frame houses built by the HITP Department. In the past, hogans were the common dwellings for Navajos.

The Hopis (majority) live in rock or stone masonry homes with flat roofs. Some live in modern homes.

Very few of the Indians (Hopi and Navajo) have flower beds and lawns, nor are their homes fenced. Some have a trash can visible near the home; others deposit their trash nearby. Often a water barrel is seen in this community and further out water barrels are common.

Government

Because of its nature as an agency town, Tuba City is subject to many governments. There are federal compounds at Tuba City and Moencopi on which federal law operates. Its public schools are subject to the laws of the State of Arizona. In addition, both the Hopi and Navajo maintain tribal governments and portions of these are active in the Moencopi-Tuba City area.

The Hopi and Navajo tribal political organizations are powerful and their meetings are reported back to their tribal headquarters. The Hopi tribal headquarters is in Oraibi, Arizona; the Navajo headquarters is in Window Rock, Arizona.

The tribal leaders are often invited to attend school board meetings at the public school as well as other BIA schools. They are often called upon for discussion and decisions that have to be made.

The Tuba City Chapter Organization is a local governing body of the Navajo Tribe. It is a branch of the tribal government with a councilman and 3 other officers. They tend to discuss and try to solve local problems some way or other. They also sell wood, coal and hay to the local people.

The Navajos have election of officers by the people every 4 years; hold Chapter meetings twice a month, district meetings 6 times a year, and agency meetings 4 times a year. Education is usually one of the main topics of discussion. People want their children educated; some state their problems they have with children and their efforts to keep them in school. The Chapter and school cooperate with each other. Present officers are:

Councilman--James Maloney
President--Dillion Edgewater
Vice-President--Daniel Tallman
Secretary and Treasurer--Marjorie Thomas
Grazing Committee member--Gus Dejollie
Health Representative--Billy Huskon
Legal Aide Representative--Andrew Kelly, Sr.
Community Worker--Adolph Maloney

The Hopis have election of officers every two years; officers elected are a governor, (lieutenant governor), secretary-treasurer, and 2 representatives. Meetings are held in their village once every week on Wednesdays. Education is one of the major topics of discussion and they have a representative for it. Present officers are:

Governor--Steven Albert
Lieutenant Governor--Stanley Honahni
Secretary--Florence Salestine
Treasurer--Hubert Lewis
Council Representatives: Robert Sakiestewa
Clifford Honahni
Education Representative--Bert Preston

These people are officers only for the upper village of Moencopi.

Lower Moencopi is not organized and is very traditional. They have been invited to attend meetings by upper Moencopi but there has been no response. They are often called "traditionalists" by upper Moencopi people. The population of the Hopis is not known; no census has been taken for a long time.

Trends

Within the last five years many changes have contributed to the growth of Tuba City. The public school system has been greatly expanded and proposals for future growth are being considered. The Public Health Service has expanded its Eye Clinic, built more quarters, and is considering a new 125-bed hospital.

The BIA has also increased its activities and is planning a new boarding high school.

The Navajo Nation (tribe) has established many services, installed utilities, and participated in housing development.

In Moencopi, modernization of homes, paving of streets, and the building of a community house are among developments that have occured recently.

Thus Tuba City has emerged as a busy political, educational and social service center.

EDUCATION

Three modern public day schools--elementary, junior high, and high school, serve the children of Tuba City and surrounding areas lying within Public School District 15. A majority of the children are Navajo, the others include Hopi, other Indians, and white children. School buses daily transport students from the Navajo and Hopi Reservations into Tuba City to attend classes.

Most of the 1500 children attending grades 1-12 are bused to school. Navajo students are bused from Gap, Cameron, Buck Rogers, Grey Mountain and east as far as old Rare Metals. Children are also bused in from the Hopi village of Moencopi. Students living outside the government compound are bused in, too. Those living within the compound and those just outside it walk to school.

There is also a BIA boarding school in Tuba City. Children who live more than one and a half miles off the public school bus route go to the boarding school. The Navajo tribe has an agreement with the public and boarding school to the effect that children within one and a half miles from the public school bus route would attend public schools. However, some of the welfare cases living within the bus route attend boarding school because of unpleasant or unacceptable living conditions at home.

Hopis decide where they want their children to go--public, day school or boarding school.

Physical Plant

Public schooling in Tuba City was not significantly large until fairly recently. Expansion of the system has been in progress since 1954, when the old police headquarters had to be used in the absence of a modern school building. As enrollment grew, new buildings were erected and supplemented with temporary structures. The public schools are located at the north end of the government compound.

The junior high school was built in 1956 and the additional building built in 1969. The junior high building was first utilized as an elementary school before the present one was built. The temporary buildings were put up in September, 1965.

The primary building was built in 1960 and the north wing was added in 1964. The temporary buildings were set up in 1959 and 1960.

The high school was built in 1960 and a new addition added to the gym in 1969. The football field, baseball field, and tennis courts were laid out in 1960. The temporary buildings were set up in 1959 and 1962.

Classroom space in each school includes:

Elementary (Primary)--16 rooms
Junior high school--20 plus 7 others
High school--20 plus 8 others

Much modern equipment was purchased for classrooms in 1967, when team teaching was introduced. Each classroom in the elementary school is equipped with 1 large and 2 small movie screens, draperies for the windows, 1 eight mm. movie projector, 1 large tape recorder, 1 phonograph, 1 filmstrip projector, 1 magnetic

board, 2 flannel boards, 1 filmstrip cabinet, 1 tape cabinet. The junior and senior high schools are equipped with audio-visual aids, too.

There is playground equipment outside the elementary school building, but not enough to serve the large enrollment. There are 6 swings, 1 slide, 2 different types of monkey bars.

The libraries contain Indian culture materials--books, films, records, filmstrips, etc.

The elementary school has dining facilities, and so does the junior high. The high school students utilize the junior high cafeteria.

There are no dormitories associated with this public school.

All the schools have a teachers' lounge in them. Teachers' living quarters were built in 1956 with additions made up to the most recent in 1969.

The entire school complex is surrounded by a fence.

Pupils

A total of 1526 students attend grades 1-12. The great majority are Navajo and Hopi Indian. In 1968-69, 1157 attended grades 1-8 (Table 1)

A total of 369 students attended the high school grades 9-12 (Table 2).

Staff

The staff includes the Superintendent and Principals. There are 78 teachers and 22 teacher aides employed by the school. All of the teachers except for 6 are non-Indian. Eighteen of the teacher aides are Indian (Table 3).

There is an auxiliary staff of over 100 including counselors, home visitors, librarians, secretaries, nurse, nurse's aides, audio-visual director and aide, attendance officers, as well as janitors, maintenance men, bus drivers, mechanics, and cooks.

Administration and Finance

The financial and legal status of the public school district is subject to the laws of Arizona. Johnson O'Malley funds are used to support Indian education after all other sources of funds (county, state) are utilized.

School District 15 is operated by a school board elected by registered voters in the school district. To become a candidate, one must apply with a petition which is turned in 10 days before voting. The one who gets the most votes during election becomes a board member. Usually this person is one who is interested in the school and has children in attendance.

Currently, there is a 5-member school board consisting of 2 Navajos and 3 Anglos.

The school board has established a free lunch program for those who cannot afford to pay for lunches. They approve all financial reports

including P.L.89-10 federal funds. They hire and fire school personnel.

The Superintendent and School Principals administer the school programs.

Curriculum.

Some new curriculum materials have been developed in the school, e.g., ESL (English as a Second Language) tapes. Also, some of the materials are commercial materials; an Oral English program for the Beginners and 1st graders was developed locally and published by Economy Book Company. Another ESL program (1969-70) from SWCEL (Southwestern Cooperative Educational Laboratory) is also being utilized in beginners and 1st grade classes. The children are in either one of the programs--not both. ESL is taught in the other grades too. The school is getting community support in the "sex education program" which has started. It appears to be successful. Parents were informed of the program by notes (take-home notes) which informed parents of a meeting on this topic. Films were shown and a number of parents showed up for the meeting. A committee was set up of teachers, parents, medical doctors, nurses and local ministers. The course is being taught at both public school and boarding school (BIA).

The public schools provide a curriculum which is standard for the State of Arizona.

There are also activities within the school program that are related to local Indian life. In one of the first grade classes, they are testing a social studies program called "Project Necessities" which is on people, places and things. It shows and tells that everyone has a place in this world. It is put out by the BIA.

A history class in the high school is also studying history of the Southwest Indians.

Special Programs

Headstart-- The Office of Economic Opportunity appropriates funds for 2 units of the pre-school; each unit contains 20 pupils (1968-69), free of charge and for low-income children.

The Presbyterian Church operates a pre-school in Tuba City. Parents have to pay a fee at this school.

The LDS Church also operates a pre-school, charging a fee.

The two churches' pre-school enrollments consist of a majority of Caucasian pupils. About one-fourth of the children in these classes are Indians.

Adult Education Program-- The night adult classes which are held here are not funded by the school. Government funds are used, the funds coming from Window Rock-Navajo tribal agency. Adults who wish to earn a high school diploma attend these classes. Volunteer teachers (paid) teach the class of about 40 (1968-69). Another class taught consists of adults interested in learning how to type. Average attendance in the typing class is 15.

Another adult class met in South Tuba (1968-69). This group was taught English, mathematics, and a little reading and writing. The group consisted mostly of welfare clients. Arts and crafts were stressed to enable the participants to earn a little income by selling the products they made.

Discipline Rules and Practices.

Teachers are expected to have complete control of their classes. Paddling children requires another teacher as witness. Severe abuse would lead to immediate dismissal of the teacher.

School and Community

The Indian community perceives the school with great appreciation for, with the public school here, they do not have to send their children away to boarding schools. However, a very few Navajo prefer their children to be in boarding schools so that they can be free of expense and care for them. These tend to be those who move from one place to another a great deal and feel that their children would be better off in boarding school.

There is no parents' organization associated with the school.

The community calendar does not conflict with the school calendar. This is a BIA town and when the BIA are having a special "occupational activity," school goes on at the public school; when the public school has an occupational activity, such as AEA convention, school is not in session. Harvesting, fishing, and hunting activities are left up to the parents and usually parents arrange these for week-ends so they do not conflict with the children's schooling.

Problems and Trends

One of the local issues associated with the school has been the establishment of the free lunch program for all Indian students. The reason was that many Indian families could not afford to pay or keep up with lunch bills, creating embarrassment for both student and parents when parents had to go up to the school to inform the principal that they could not afford to pay lunch bills. Many do this, although it is embarrassing to do so.

Another issue involved getting a breakfast program going. This, too, was accomplished.

Future plans for the school include a new building to be built west of Tuba City, south of Dynamite Hill. Also at the same site, the BIA intends to build a new high school. The intention is for both schools to utilize one another's facilities and programs. For example, if the BIA has some students who wish to take a course that is not taught in the BIA school but is taught in the public school, they may go to the public school for it; and vice versa for the public school students. Later on, in the future, the BIA will turn its school over to the public schools. The present high school will be turned into a junior high school, and the present junior high into an elementary school.

Table 1

ENROLLMENT BY AGE AND GRADE. 1968-1969

Elementary School

Age Sept.1	Gr.1	Gr.2	Gr.3	Gr.4	Gr.5	Gr.6	Gr.7	Gr.8	Un-graded	Total
5	56									56
6	120	16								136
7	69	55	8						13	145
8	5	37	69	11					25	147
9			29	48	8				10	95
10			5	39	74				7	125
11				13	37	41	3		7	101
12					4	66	48			118
13					2	23	57	42		124
14					3	3	21	52		79
15							5	18		23
16								8		8
Total	250	108	111	111	128	133	134	120	62	1157

Table 2

ENROLLMENT BY AGE AND GRADE. 1968-1969
High School

Age	9th Gr.	10th Gr.	11th Gr.	12th Gr.	Total
13	7				7
14	32	3			35
15	35	27	4		66
16	13	40	28	7	88
17	9	18	30	20	77
18	4	9	10	31	54
19		5	6	8	19
20		3	4	10	17
21 plus		1	1	4	6
Total	100	106	83	80	369

Table 3

NUMBER OF TEACHERS AND TEACHER AIDES BY GRADE, INDIAN AND NON-INDIAN. (1969-1970)

	Teachers			Teacher Aides		Total
Grade	Caucasian	Indian	Total	Caucasian	Indians	
1st	7	2	9	1	4	5
2nd	5	0	5	2	1	3
3d	4	0	4	1	1	2
4th	4	0	4	0	2	2
5th	5	0	5	0	3	3
6th Jr. 7th Hi. 8th Sch.	24	0	24	0	5	5
Ungraded	3	0	3	1	2	2
Hi. School	20	4	24			
Total	72	6	78	5	18	22